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JAMES BROWNE

HIS WRITINGS

In Prose and Verse

James Browne

Concerning the *First Settling* of the Town
of *Providence* and a Memorandum of his
Efforts to prevent a Separation in the *Bap-*
tist Congregation there in *October, 1731*:
Together with Some *Metrical Observations*

Therefore I pray You be so kind
In these Few Lines proceed
And something in them You shall find
That's worth Your While to read



Printed by D. B. Upāike at *The Merry-*
mount Press in *Boston, Massachusetts, 1917*

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JAMES BROWNE

His Writings

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SHELL CARD

Browne, James, 1666-1732.

James Browne, his writings in prose and verse, concerning the first settling of the town of Providence and a memorandum of his efforts to prevent a separation in the Baptist congregation there in October, 1731: together with some metrical observations... Bost. 1917.
nar.D.

NL 26-3353



Concerning James Browne of Providence

JAMES BROWNE was the first Rhode Islander who wrote on local affairs purely from the point of view of historical interest. Earlier writers left records and memoranda of historical value, but their documents were prepared either as contemporaneous records or as evidence in disputes, and not as historical compilations.

*An Historical
Writer*

James Browne was born at Providence in 1666. He was the son of Elder John Browne and his wife, Mary Holmes. His paternal grandfather, Chad Browne, was Pastor of the Baptist Church at Providence, and his mother's father, Obadiah Holmes, was Pastor of the Baptist Church at Newport. Brought up from such an inheritance, it is not surprising that he be-

*His Religious
Ancestry*

THE
JOURNAL
OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE

THE JOURNAL OF THE ROYAL ANTHROPOLOGICAL INSTITUTE

OF LONDON

I have been asked to write a few words on the subject of the Journal of the Royal Anthropological Institute. I am glad to do so, as it is a journal which has done much to advance the study of man and his place in the world. It is a journal which has been published for many years, and it has always been one of the most interesting and valuable journals in the world. It is a journal which has been published for many years, and it has always been one of the most interesting and valuable journals in the world.

The Journal of the Royal Anthropological Institute is a journal which has been published for many years, and it has always been one of the most interesting and valuable journals in the world. It is a journal which has been published for many years, and it has always been one of the most interesting and valuable journals in the world. It is a journal which has been published for many years, and it has always been one of the most interesting and valuable journals in the world. It is a journal which has been published for many years, and it has always been one of the most interesting and valuable journals in the world.

came an Elder and was associated with Reverend Pardon Tillinghast and later with the Reverend Ebenezer Jenckes. After the death of the latter on August 24, 1726, James Browne became Pastor of the Church at Providence, an office which he held until his death.

*A Civil
Official*

He took an active interest in civil as well as in religious affairs. He was chosen on the Town Council in 1705 and served until 1714, when he became Town Treasurer. After five years of the treasurership, he returned to the Town Council, being chosen to serve on that body in 1719, in 1720, and in 1725.

*His Wife
of like
Charac-
ter to
Himself*

On the 17th of December, 1691, James Browne was married to Mary, the daughter of Andrew Harris. Like her husband, she was a product of both Providence and Newport. Her paternal grandfather was the well-known land-speculator and controversialist, William Harris, while her maternal grandfather was Deputy Richard Tew, who held many important offices in the Colony and was mentioned by name in the Charter of Charles II. James and

Mary Browne lived in the family homestead, which was situated near the present junction of North Main and Randall streets in Providence. They were blest with seven sons, John, James, Joseph, Andrew, Obadiah, Jeremiah, and Elisha, and with three daughters, Martha, Mary, and Anna. Of these, seven were living when their father died at Providence on October 28, 1732.

James Browne was at least sixteen years old when Roger Williams died and must often have seen him and heard him talk. His account of the founding of the colony, while perhaps vaguely worded in places, is based on reliable information derived from the early settlers themselves. It is evident that he consulted the town's books and the deed of 1661. His relation of the separation in the Baptist Church is that of an *ex-parte* witness of the events which he narrates. Told as it is, with his obvious mannerisms and in the phonetic spelling of that day, it takes us back to the combination kitchen and sitting-room of the early eighteenth

*He knew
the First
Settlers*

TRUTH

A CHOSEN DISCREPTION *of Truth & Error*

Haveing of late had some *Confidurations*: of the sad and deploreable *condiþion*, of the greatt part of *Mankind*. I am conftrened in mine hart: to wright fomthing by weay of discrepione of *Truth* and *Error*.

For when I have been musing of this *Mator*: ofen times I have the *Words* of that *Man of God*: MOSES: printed upon my *hart*. Therefore I purpose to wright ſumthing from them as the LORD ſhall help mee.

Which words are reeten

DURERONOMY. THE 32ND AND, 29TH

*O that they wear wies that they undorſtood this,
that they would confidor there lator end*

Truth and *Error* devided: and by SCREPTURE demonſtrated, and proveed, each to bee *Mator* worthy of our great *Confiduration*

By James Browne

A Sarvant of the LORD JESUS CHRIST

Advise to all men to refuſe Error and chuſe Truth

•

century, and while reading his account aloud we can well imagine ourselves as invisible listeners to the stirring description of the meeting, which James Browne delivered to his wife and family upon his return that stormy evening in 1731.

The poem gives an interesting picture of his religious views and of his sincere desire for the moral welfare of his fellow men. The title-page of his only surviving manuscript sermon, which is on the opposite page, likewise offers us an insight into his moral and psychic self. This sermon has the length characteristic of that period. To modern readers its most interesting portion is that in which James Browne contrasts the wealth and profits of an importing merchant with the spirituality and glory of a Christian, much to the discredit of the merchant. Doubtless he little dreamed that in less than a century his grandsons, having founded and built up an importing business, would have become the most prosperous and leading merchants in the com-

*Writings
in Prose
and
Verse*

*His De-
scend-
ants*

munity. As the Rev. James expressed it:

*A Sermon
to Busi-
ness Men*

“The marchant man allso has his great delight to see his shop ful of customers: and every man coms to tread with him, one lais out one pound and another tow pound and another five pound, acording to every mans abilite, so each man treads with him which indeed is delightful and profitable to the marchant man, but the man of God has his delight when he cumes to the hous of God, where the saints are assembled together, and every one improves there propor gift, . . .

“But I say that the marchant has not grounds of so great comfort and consolation as the man of God has, for the thing which the marchant is leboring for: is unfarting: and though he gets gain he knows not how foun he may bee taken from that or that taken from him, nethor doth he know who shal in joy his goods after him. . . .

“But the man of God is not upon such unfartentes: for he leboareth under a promise of salvation which neither the

flesh the world nor the devel can take from him, and he labors for him self and not for the man that cums astor him, but he himself shall receve the blessing of his labor. . . .

*A Sermon
to Busi-
ness Men*

“The marchant man allso when he has ventored his estate over sea the vaieg being long: and treding being sum what dead his shop then is all most empte, he has onoly sum fue peases of old fashind stuf left, which none of his customors ceares to medel with, then he is much discureged fearing sum storm has met with the sheps wherein his goods is and so he shall be a broken marchant, but when the ships com home flourishing and deep loden then the marchants shop is filed with new fashind stuf and he is prepared for his customors a gain, then he cales in his frends to make them merry for joy that he has receved so good a retorn, but the man of Gods condishon is meney fold betor then this: for though the man of gods condishon in weaighting for his retorn is sum what like the marchants for as he saw himself low for want of goods and

*A Sermon
to 'Busi-
ness Men*

his customors attending as they use to
dow, the man of god allso seas himself
low for want of mekeness, temporanc
and wisdom in the things of God and
therefore esteemes himself much unwor-
thy, but for cumfor in this weaight-
ing tow receve the end of his faith: he
applies himself to the holy scriptions
of truth and there he findes a comfort-
able promise made. . . .”

The manuscripts that are herein
printed are preserved at the Cabinet of
the Rhode Island Historical Society in
Providence. These are all of his writ-
ings, except some official papers signed
by him, among the archives of the town
of Providence, that are known to be
still in existence.



The Writings of

The Writings of
JAMES BROWNE



The Settling of Providence

THE first settling of the towne of providenc was on this wise Aboute the year 1634 m^r Roger Williams was banished from boston. hee difering from them in sum religus pints was forsed to fley in the winter feson by reason thereof hee was forsed to great hardships so that If the Indians which were the natives of the land had not hope him hee might have sufered deth but they was very kind to him and hope him a long in his Jurne tel hee came to a place fenc caled mantons neck where hee had much kines sheued him from the Indians there hee abode the latter part of that winter now quicly after M^r Williams left boston there blind zeal filling there harts with prejudus other men also fell under there lash m^r Thomas Olney m^r Richard Waterman and a nother man made there escape and

*Mr.
Williams
differed
in some
Religious
Points*

*Indian
Kindness
helped
his
Journey*

Plymouth
treated
him
civilly

Since
called
Scot's
Spring

came to m^r Williams these men were got out of boston goverment but plymath clemed a Juresdiction ther and sent to m^r Williams to move from thenc but treated him sivelly telling him that hee might move over the water fenc caled seconk river and would bee out of there Juresdiction which hee did: and by the help of the Indians came to a spring fenc coled scots spring where hee setled near, where hee lived untell his deth. by this time m^r Williams being a scoleer and expert in the tonges had got the Indian langguege which proved a kines to them hee being a heavenly minded man takeing notes of the disposing hand of God in bringing of him hether caled the name of the towne Providenc. and the other three men before mentioned were sune with him and quickly others came all the first setlers in this towne came for liberty of there concienc It apears by record that freeborn Williams was born at Selam in ye later end of october in the year 1635 after her father m^r Roger Williams removed from thence About

time that m^r Williams made the first purchases of land in this town It being made only to himself caled the old towne Evidenc. and the deed to the 13 was fined y^e 8th month y^e 8th day of the month in the year 1638 the first seteling of this towne was with great dificulte for though the indians was kind at the first yeat afterward they grew more furlc sum times threatening to make war. the inglish being but few was afried of them. beside that they ware apt to steal what they could lay there hands on. at the first was great scesety of provision one cow was sold for 22 pound in silver and gold, as I have bincredably informed I have heard sum of the first setelers spake of a feast in those dayes and there deinty foud was a boiled basf with out aney buter. Worwick beseged and taken by a compeny of men from boston in a worlike maner m^r Williams kept in with the indians all a long and the towne increfed in number and though the indians threatened a wor against the inglish did not break out tell the year 1675 in June.

*Purchase
of Land**Difficulty
from
Surly In-
dians**Scarcity
of Pro-
visions**Dainty
Food*

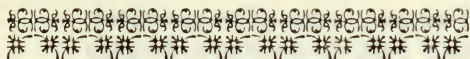
Page 11 James Browne's error in using 1634 instead of 1635 is due to the vaguely worded deed of 1661. The same error was made by Callender in 1736, and by subsequent writers. The word *bolton* is used in the sense of the Boston government, that is, the Colony of Massachusetts Bay.

Page 11 Thomas Olney and Richard Waterman were not the first to join Williams, but are mentioned by Browne because of their connection with the Baptist Church.

It is interesting to note that in this manuscript James Browne uses the y form of th only when he is copying from the early records. In the following manuscript he uses the two forms interchangeably.

Moses Brown made several changes in his grandfather's manuscript. These changes are easily detected by the different color of the ink as well as by the different penmanship. They consist in changing 1634 to 1635, hope to helped, tel to til, and kines to kindnes; and also in the addition of Salem and before the word *bolton*, and of the phrase as well as himself after the words a kines to them. This last change is one of the earliest attempts to discredit Roger Williams by altering documents.





*The Separation in
The Baptist Congregation*

A MEMORANDUM of a Separation in the baptist congregation in Providenc made chiefly by Elder Place deacon winfor and Timothy Sheldon, with the assistance of sum others was as followeth. at a meeting of ther one appointing at Edward mantons house sumtime in october in y^e year 1731 to which meeting I was greatly urged to go. but fearing y^e issue that did follow was not willing never the less they giving mee incurigement of peac I went. the incurigement that they gave mee was thus I met Elder Place upon y^e rode as hee was a cuming to my house to spake with mee as hee said about the meeting: and seemed to bee much concerned in his mind. then I asked him what was the ocasion and business of the meeting and said that if y^e matter was to make peace in the church then I should go but if y^e

*The
Year
1731*

*Meeting
at Ed-
ward
Man-
ton's*

*Elder
Place's
Answer*

mater was to break y^e church I would not go hee redely said that y^e mater with him was to make peac where upon I asked him whether they had considered of aney scriptures that had not bin considered or wheter they did intend to propose sum offer to make up y^e difarenc his anfor was let us meet together and try what wee can do in y^e mater by which discours I was already to make an offer and that was what hee thought that it might anfor to come to this concluson that y^e thing in disput which was about praying with y^e other baptis must bee left as a concienc liberty, that is to bear one with another either in praying with them or not preying with them for us to bear with them that will do it and for them to bear with us that will not do it. and his anfor was hee did not know but wee might comme to that. I had discors also with decon winfor to y^e fame purpose but a few dayes before who anfored mee after y^e fame manor but when wee came together the thing which they urged and would have mee dwo, was to admonish John Wolton then I desiere d

*Dis-
course
with
Deacon
Winsor*

them to anfor mee to one thing and that was if wee did admonish brother Wolton and set him apart. what will you do with others that holds in that pint as hee dus. that is about praying with y^e other baptis. and I mentioned several by nameas Elder Clark Elder Whitman and Governor and summe others. and there anfor was that wee must go throw with it. so that I counted there desire was not ondy a separation from John Wolton but also from our bretheren in other places. which [thing] I could not see to bee right and therefore refused to do it. whereupon decon winfor caled for witnes that they could not have a hearing to which I anfored you have had a fair hearing and you know that I desiered you to prepaire your maters eaigher by wrighting or to chuse you a men to spake for you. that when the mesengers com things may bee in sum order. neither did aney of the mesingers give me aney advise to do the thing that you would have mee do. but the advice I had at that time was to keep my meetings as well as I could then I

John
Walton
*to be set
apart*

Deacon
Winsor's
*Com-
plaint*

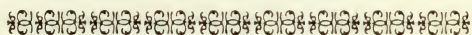
The first of these is the fact that the
 of the world is not a uniform one. It is
 not a single mass of matter, but a collection
 of many different parts, each of which
 has its own peculiar properties. These
 properties are determined by the nature
 of the matter itself, and by the way in
 which it is combined with other matter.
 The second of these is the fact that the
 of the world is not a static one. It is
 constantly changing, and the changes are
 determined by the same factors as the
 first. The third of these is the fact that
 the of the world is not a simple one.
 It is a complex of many different parts,
 each of which has its own peculiar
 properties. These properties are deter-
 mined by the nature of the matter itself,
 and by the way in which it is combined
 with other matter. The fourth of these
 is the fact that the of the world is not
 a uniform one. It is a collection of many
 different parts, each of which has its own
 peculiar properties. These properties are
 determined by the nature of the matter
 itself, and by the way in which it is
 combined with other matter. The fifth of
 these is the fact that the of the world is
 not a static one. It is constantly changing,
 and the changes are determined by the
 same factors as the first. The sixth of
 these is the fact that the of the world is
 not a simple one. It is a complex of many
 different parts, each of which has its own
 peculiar properties. These properties are
 determined by the nature of the matter
 itself, and by the way in which it is
 combined with other matter.

James
Browne's
Speech

saw that a separation was intended and I desired to bee heard a few words. a silenc being made I spake to this purpose first to Elder Plaic and Elder Fisk and those that are under your care I desier you and intreat you not to break of from mee and from the rest of our frinds for if you seperate wee shall not have so good advantage to bee helpfull one to another and therefore wee had beter hold together. and then I spake to those that belonged to our meeting in towne and said Bretheren you that belong to our meeting in towne wee have bult a meeting house for our well being and comfortable being together. so intended I doubt not by all that was confared in the building of it. I can truly say that my designe was the benifit of this church and not to hinder aney that would com thether to meeting. wherefore for us thus to strive ifs a rong thing. for as much therefor as I have the over sight of this congregation I intreat you and pray you not to break of from mee but let us hold our union together, and said also that I requier you to keep your

places. Justus Olney did then indever to make peac and as I take it to make up the difaranc. but night coming on and it being a stormmy time hee and I came hom those that wee left there was Elder Place decon winfor decon King Joshua Winfor Timothy Sheldon John Sheldon Ebenezor Jencks Stephen Thornton. I though it had bin time for the meeting to have broken up but after wee and others were come away they apinted a separte meeting to be held at y^e decones hous where it seemes Eldor Place came in that disorder and brake bred among them. Elder Fisk was there but hee oposed them in there sepperation.

*The Sep-
aration*



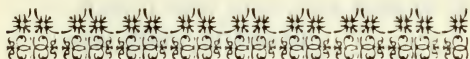
John Walton was a popular preacher, whose views in regard to the laying on of hands and the payment of money to pastors did not meet with approval among the conservative Baptists of Providence. His chief opponents were Deacon Samuel Winsor, who later became pastor of the church after the death of James Browne, Elder Peter Place of Smithfield, and Deacon James King. James Browne held more liberal ideas and was supported by the Governor, Joseph Jenckes, Elder Daniel Fisk of Johnston,

Page 17

and Elders Daniel Whitman and James Clarke of Newport.

The feeling between the liberal and strict Baptists in Providence became tense and reached its climax at this meeting in October, 1731. After James Browne's death the strict constructionists prevailed and Deacon Winsor was elected pastor.





*Metrical
Observations*

AND though a hundred thousand year
in tortur you do spend
yeat at the first tis veary clear
you was as near the end

Therefore I pray you now a weake
confider of eternetee
and all your fines with speed forsake
that you a chriſtion child may bee

For if in faith you can go on
tel heavens glory once you ſee
then dayes of pleaſure are as long
as dayes of torment bee

Allſo if once you can atain
to ſee that happy day
your hapeneſs then will remain
and never will decey

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST.

BY
JAMES CLAYTON, ESQ.
OF THE MIDDLE TEMPLE, ESQ.
OF THE BARR.

LONDON:
Printed by J. Sturges, at the
Sign of the Anchor, in Pall-mall.
1764.

IN TWO VOLUMES.
THE FIRST VOLUME.
CONTAINING THE HISTORY OF THE
REIGN OF CHARLES THE FIRST.

THE SECOND VOLUME.
CONTAINING THE HISTORY OF THE
REIGN OF CHARLES THE FIRST.

And if that once you com to fe
the glory of the son
your companny will fartainle
bee glorefied men

To fweet delights and pleafure great
falvation will you bring
whith holy angels you will met
CHRIST JESUS fiteth king

Sweet meloday there you fhall fing
in praifes to the Lord
in componny with that great king
which comfort will aford

Therefore I pray bee looking round
before you are to old
that you with glory may bee crownd
with in the othere world

If the greateft thing that you do crave
is to bee juft and holy
in the world to com then you fhall have
a crowne of chriftians glory

and the other two, the first of which
was the first of the three, and the second
the second of the three, and the third
the third of the three.

The first of the three, the second of the three,
the second of the three, the second of the three,
the second of the three, the second of the three,
the second of the three, the second of the three.

The second of the three, the second of the three,
the second of the three, the second of the three,
the second of the three, the second of the three,
the second of the three, the second of the three.

The third of the three, the third of the three,
the third of the three, the third of the three,
the third of the three, the third of the three,
the third of the three, the third of the three.

The fourth of the three, the fourth of the three,
the fourth of the three, the fourth of the three,
the fourth of the three, the fourth of the three,
the fourth of the three, the fourth of the three.

Therefore I pray you bee so kind
in thes fu lines proseed
and sumthing in them you shall find
thats worth your whiel to reed

And thes fu lines though weakly are
confidor at your lesure
with truth the same I pray compair
them by the sceiptuer mesuer

And do not reed them heastyly
it maks them clafh together
but have the scriptuer lying by
and then you may them mesure

Allso I pray you have a cear
you do not rest my labor
least for your self you lay a snear
and I lous my indever

The rafen why I root thes lines
if aney should inquier
to shw the joy that christians find
and foro of hellfier

And I have seen many a man
 Who has been a soldier of fortune
 And has been a soldier of fortune
 And has been a soldier of fortune

And I have seen many a man
 Who has been a soldier of fortune
 And has been a soldier of fortune
 And has been a soldier of fortune

And I have seen many a man
 Who has been a soldier of fortune
 And has been a soldier of fortune
 And has been a soldier of fortune

And I have seen many a man
 Who has been a soldier of fortune
 And has been a soldier of fortune
 And has been a soldier of fortune

And I have seen many a man
 Who has been a soldier of fortune
 And has been a soldier of fortune
 And has been a soldier of fortune

And if but one poor humble sole
God by the book doth fend
to JESUS CHRIST ins blood to role
the athor has his end



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